

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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From the Christian Reflector.

The Correspondence between Dr. Wayland and Dr. Fuller. Dr. Wayland's final Rejoinder.

The correspondence which was conducted through the columns of this paper between the Rev. F. Wayland, D. D., and the Rev. R. Fuller, D. D., has at length appeared in a volume of 254 pages 18mo, published by Lewis Colby, of New York. It is preceded by an introduction, and followed by a closing letter from the pen of Dr. Wayland. We should doubtless gratify our readers by transferring this letter to our columns entire, and Dr. W. has kindly given us permission, so far as he is concerned, to do so; but as the publisher has taken special pains to inform us that a copy-right is secured, we infer that he desires that the public curiosity to know what Dr. W. has said further, should be gratified only by the purchase of the volume. It will, then, at least be courteous in us, not to publish the whole letter. As, however, many weeks will elapse before hundreds of our distant readers will be able to obtain the book itself, and as the desire of many to know what are the chief characteristics of this letter is very great, we will extract such parts as we suppose to be most immediately important. It is due to Dr. W. himself, as well as to the truth he has advocated, that those who have read the letters of Dr. Fuller should know how far his arguments are admitted, and wherein and on what grounds Dr. W. continues to dissent.

The letter commences with a very graceful compliment to the ability and the spirit with which Dr. F. had written. Yet its author does not perceive that a single position which he had attempted to establish has been overthrown. It is at Dr. F.'s suggestion that he again writes. It is not his intention to present any new argument, or introduce any new matter into the discussion, but rather to state the points of difference and coincidence between them, so that the conclusion at which they have both arrived may more clearly appear. The introduction is followed with remarks explanatory of two or three passages to which Dr. F. had taken exception. These we pass over, and introduce our readers at once to those portions of the letter which bear directly on the argument.

"The more frequently," says Dr. Wayland, "I have read your letters, the more deeply have I been impressed with the coincidence of opinion that exists between us. The reasonings which we employ are dissimilar. We arrive at our conclusions by different trains of argument, but the conclusion seems to me almost precisely the same. From your reasons I often dissent totally; but in the results to which you are led I perceive but little to which I can object. The proposition which you prove, and to which, as you repeatedly assert, you strictly confine yourself, is this, to be the holder of slaves is not always and everywhere a sin; and hence you infer that the simple holding man in bondage ought not to be a ground of ecclesiastical excommunication. Now, if you refer to my third letter, you will find all this repeated and explicitly asserted. This you say is the whole matter that you intend to discuss. As, therefore, I have affirmed the same truth, and you proclaim the affirmation of any thing else, it is not remarkable that our conclusions should be really identical.

"There is, however, as I have intimated, a difference in the grounds on which our opinions rest. And here you will, I know, permit me to observe, that your argument would have been clearer to my understanding, if you had kept in mind the distinction between right and wrong, and innocence and guilt. This distinction seems to me essential to any complete conception of the matter in dispute. I do not remember an allusion to it in the whole course of your argument. From this cause frequently unable to discover which of their two meanings you attach to the words crime, sin, moral evil, I have sometimes been much embarrassed in attempting to define the position which you attempted to defend. Supposing, however, that we agree as to the truth of your assertion that slavery does not always involve sin, understanding sin to mean guilt, I shall dismiss at once this branch of the discussion. The only question between us, then, is this: is slavery a violation of the relations which God has established among men; that is, is it a moral wrong? I think that even here we are not so much at variance as at first sight it might appear.

"The question that first presents itself is the following: What is slavery? In the answer to this question we seem to differ widely, but the difference is mainly a matter of terminology. You define slavery to be the right to oblige another to labor for us without his contract or consent. I consent to this definition, with the liberty to add, that it also includes the right to all the means necessary to establish and perpetuate the original right, and that it thus includes the right to control the intellectual, social, and moral nature of man, in so far as it is necessary to render the original right available.

"Suffer me to explain my view of the subject in a few words. 'Slavery,' says Dr. Paley, 'is the right to oblige another to labor for us without his contract or consent.' But what, according to the same author, is the meaning of oblige? 'A man is obliged when he is urged by a violent motive, resulting from the command of another.' The right of slavery is therefore the right to urge

another man by a violent motive resulting from my own command, to labor for me without his contract or consent. Now I must say that to the best of my understanding, the conferring of such a right does really confer all that I have asserted. You grant that it confers the power, but that it does not confer the right to use it. I am almost ashamed to say that I do not clearly understand this distinction in such a case. The right, as above explained, is the right to urge another by violent motives, resulting not from the law of God, or the social laws of man, but resulting from my own command. My command dictates both the kind and the degree of violence; and I do not see, that in the conferring of this right, any limitations are imposed upon the exercise of my own will. I do not perceive how we can exclude from this definition the grant of all the rights necessary to secure and establish it, including absolute control over the intellectual, moral, and social nature of the slave. That this has always been claimed as a portion of the rights of the master, is, I suppose, evident, from the whole history of domestic slavery. When, therefore, I have spoken of slavery, I have spoken of the whole system, originating in the claim to hold our fellow-men in bondage, and terminating in those various abuses inflicted on slaves, wherever this system exists. Of course I do not pretend that every slaveholder carries out his principles to their practical results. I am speaking of what the assumption necessarily involves, and of the effects which, as a system, legitimately flow from it.

"From this view of slavery, however, you wholly dissent, and declare that it involves nothing, absolutely nothing but mere personal bondage, with the right to oblige the enslaved person to labor. You say, 'Slavery is only bondage.' 'Slavery is nothing more than the condition of one who is deprived of political power, and does service without his contract and consent, but yet cheerfully and happily, and for a compensation reasonable and certain, paid in modes of return best for the slave himself. With what is strictly physical liberty the master interferes no more, in such cases, than you do with a hired servant.' Letter 3d.

"Again, 'A right to the service of a man without his contract conveys no additional right but those proper and necessary to the original right. But it is not proper and necessary to the original right that a human being be deprived of any right which is justly his as an immortal, intelligent, moral, social, and fallen creature. Therefore, a right to the service of a man without his contract or consent, does not justify any wrong done to his mind, soul, or domestic relations.'

"This, I confess to me a new view of the institution of domestic slavery, and I must add that it pleases me incomparably better than any that I have ever seen. Slavery, according to this definition, confers on the master no right whatever, beyond merely that of obliging the slave to labor. It gives him no right over the slave as an immortal, intelligent, moral, social, and fallen creature, and justifies no wrong done to his mind, soul, or domestic relations. In all these respects, then, slavery makes no difference between the slave and any other man. His condition, bating the obligation to labor for his master, is precisely that of any other man to his wife and children, to all the means of education, to the opportunity for intellectual cultivation, to the privilege of worshipping God when and as he chooses, to the trial by jury, to be received as a witness in a court of justice, or in an ecclesiastical tribunal; in a word, to the full benefit of equal law in all cases whatsoever, save only that he is under obligation to render reasonable and cheerful service to his master. The separation of children from their parents, of husbands from their wives, by the domestic slave-trade, and, in fact, the whole system of legislation and practice by which a distinction is made between slaves and freemen, finds no apology in this view of slavery; and it is like any other case of causeless oppression, wholly indefensible, a wrong, and a sin against God. Here then we entirely agree. I believe all this. We will not contend about words. I care not what you call this wrong. I may call it slavery. You call it by another name. If, however, we agree in what we affirm of its character in the sight of God, I am perfectly content. Here then is a very large part of what I call the system of slavery, concerning which we do not differ in the least. This is certainly a very important point of agreement.

"We then have arrived together to this conclusion: every respect in which the intellectual, moral, social, or domestic condition of a slave is made to differ from that of any other man, is indefensible, unauthorized, and wrong. We have next in mind the question of slavery in the restricted sense in which you understand it; since it is only here that there can be any difference of opinion between us.

"Here, I am reminded of a remark which you have frequently made, that this is purely an abstract question, a question of simple right, and is by no means affected by the manner in which a master may use his slave. He may use him cruelly, but this does not prove that he has not a right to hold him as a slave. In this I fully concur. I also add, that the question of right is not affected by the humanity of the master. He might use his slave cruelly, but this would not disprove, and he might use him humanely, and this would not establish his right. It is a question of ownership, just like that of the ownership of any other property. If the question should be brought before a court and jury, whether I was the owner of a particular horse, it would affect the issue in no manner whatever to prove that I had used him either kindly or cruelly. Nor, again, is this question respecting the treatment of men in any particular condition, it is a question respecting the lawfulness of the condition itself. Thus, suppose I had kept a child blindfolded from infancy, so that he had never seen the light. I might treat him very well as a blind child. I might say that he gave me much more trouble, and was of far

less service to me than a child that had the use of his eyes. All this may be, but the question would still return, why do you not strip of the bandage? I am bound to show, not that I treat him well in this condition, but the reason why I keep him in this condition at all. This abstract view of the case is, I think, specially to be borne in mind at the present point of the discussion.

"The right of slavery is then, as we have seen, the right to urge another, by a violent motive resulting from my own command, to labor for me without his contract or consent." This right you suppose to be conferred upon us by the precepts of the New Testament. These precepts were given when men of all nations and colors and grades of civilization were in the universal habit of enslaving each other, and the New Testament confirmed them in the right of so doing. And yet more, the New Testament was given as our moral statute-book to the end of time. We can neither add to, nor take from it. Whatever permission it gives is a universal permission. It is addressed to men as men, and hence the rights conferred on him by the Creator; the direct object of the other is to abridge these rights: the one acts by protecting the individual against the aggression of his brother, the other acts by withdrawing this protection; the one acts by providing means for the universal redress of grievances, the other acts by removing the means of redress. How any argument from analogy can be drawn from institutions so radically dissimilar I am really unable to discover.

"But let us return again to our definition of slavery. The right of slavery is the right to urge another by a violent motive resulting from my own command, to labor for me without his contract or consent.

"That this is the meaning of the assertion is evident. The only other form in which it could be expressed would be the following, "Masters have the right to urge slaves," &c. But the question would return, who are masters and who are slaves? To this we must reply, a master is one who has this right, and a slave one who is under this obligation. The assertion would then be a mere truism. It would affirm that he who had this right had it, and he who is under this obligation is under it; leaving the matter in dispute just where it found it.

"We must therefore, I think, take the assertion in its abstract and unlimited sense, in the form in which I have stated it. And here, I am constrained to say, I can by no means agree with you. I will not, however, go into extended discussion of the subject. The substance of what I have to urge may be found in the chapter on Reciprocity, in the Elements of Moral Science, to which you have done me the honor to refer. Suffer me, however, briefly to offer the following considerations.

"1. This doctrine is really more alarming than any that I have ever known to be inculcated on this subject. If this right to oblige another man to labor for us is thus given to human nature, it is as really and truly given to black men as to white men. It authorizes them to enslave us, just as much as it authorizes us to enslave them. This goes very far beyond any thing that I ever before heard claimed for the slaves. I have heard it said, but I never agreed to it, that the slaves had a right to rise and emancipate themselves by force; but this goes much farther, and claims for them the additional right to enslave their masters. Thus, if the slaves of any state or plantation should rise and enslave their masters, this precept would justify them; and yet more, the other precepts, according to your interpretation, would oblige the masters as Christians to obey them, doing service from the heart, not only to the good and gentle, but also to the froward." And still more, if this be the precept of the New Testament, and we are allowed to keep back nothing that would be profitable to man, this would be the doctrine that ministers of the gospel would be specifically obliged to inculcate upon slaves.

"But this is not all. This is, as I understand it, precept for human nature. It is revealed by God as one of the social laws of man. It is a permission given, not to a few men in a portion of a single country, but to the whole human race. By virtue of it, I have the right to oblige every other man to labor for me without his contract or consent. I may assert this right to-day. I might be well pleased with this permission; but then every other man is, by the same rule, equally authorized to oblige me to labor for him. The question which shall be the master, and which the slave, must be decided by physical strength. And after I have subdued him, he has the same right as before to enslave me in return. Here then is war, war interminable, and war to the knife. It gives him no right over the slave as an immortal, intelligent, moral, social, and fallen creature, and justifies no wrong done to his mind, soul, or domestic relations."

"This, I confess to me a new view of the institution of domestic slavery, and I must add that it pleases me incomparably better than any that I have ever seen. Slavery, according to this definition, confers on the master no right whatever, beyond merely that of obliging the slave to labor.

"Again, "Slavery is only bondage, and this is

possesses powers over the individual which the individuals of that society do not possess over each other.

"Now between institutions so radically unlike, in every essential particular, I do not perceive what analogy can possibly exist. The one is an ordinance of God; this, as it seems to me, cannot, without absurdity, be affirmed of the other. The one is necessary to the existence of the race, the other certainly is unnecessary. The paramount object of the one is to secure to every man all the rights conferred on him by the Creator; the direct object of the other is to abridge these rights:

the one acts by protecting the individual against the aggression of his brother, the other acts by withdrawing this protection;

the one acts by providing means for the universal redress of grievances, the other acts by removing the means of redress. How any argument from analogy can be drawn from institutions so radically dissimilar I am really unable to discover.

"But let us return again to our definition of slavery. The right of slavery is the right to urge another by a violent motive resulting from my own command, to labor for me without his contract or consent.

"I am not certain, my dear brother, that I clearly understand the nature of that domestic slavery which you defend. If, however, I correctly comprehend your views, the institution which you are proposing for our consideration, differs very widely from that which you describe in this definition. If what you defend be innocent, it will by no means follow that slavery above defined is innocent also.

"The slavery which you hold up to our view, and which you contend is innocent, is described in the following passages:

"He (the master) may require the just and reasonable service of the slave; but it is a service exactly such as is due from a servant hired for the year or for life." Letter 2d.

"Again, "In some instances there may be all the injustice and heartlessness which you describe, while in others the definition of Paley requires no addition, but material retrenchment; for the slaves are not only watched over with guardian kindness and affection, but prefer to remain with their masters; so that it cannot be said that they serve him without their contract or consent." Letter 3d.

"Again, "Slavery is only bondage, and this is

may be voluntary, and by one's own contract, and there may be no obligation whatever to labor."

"Again, in your last letter, you present us with a practical illustration of the form of slavery, which you defend. "During the past twelve years I have devoted the salary given me, whenever at my disposal, to the spiritual instruction of the slaves, and am now doing so. With reference to my own servants, their condition is as good as I can make it. They are placed under a contract, which no instrument of writing could make more sacred. By this contract, they, on their part, perform not one half of the labor performed by free laborers; and I, on my part, am bound to employ a missionary to teach and catechize them and their children, to provide for them a home, and clothes, and provisions, and fuel, and land to plant for themselves, to pay all medical bills, to guarantee to them all the profits of their labor in their own time, to protect them as a guardian, and to administer to the wants of the children, and of those that are sick, and infirm, and aged. Such is their state, and I have no idea they would consent to be removed."

"Now I might here remark, that all this is really aside from the merits of the question at issue. You have frequently reminded me that this was an abstract question, and had nothing to do with the manner in which the right was exercised. If a master uses his slaves kindly, this is surely commendable; but this does not at all bear upon the question of his right to hold them as slaves at all.

"I will not, however, pause to insist upon this point. My object is to direct your attention to the fact that the slavery which you defend, is a very different institution from that which your definition describes. As you truly observe, the definition requires "material retrenchment." The condition described by the definition, is that of a man urged by a violent motive resulting from the command of another; the condition described by these quotations, is that of a man whose service may be voluntary, and is performed by his own contract; the one excludes the idea of contract; of the other, "it cannot be said that they serve him without their contract and consent." To the one it is essential that the man be obliged to labor; of the other it is true that "there may be no obligation whatever to labor." Now, these two conditions seem to me so essentially dissimilar, that the defense of the one by no means constitutes a defense of the other. The one describes the condition of involuntary servitude, the other describes a condition to which involuntary servitude is by no means essential; and in which, in fact, it frequently does not exist. If a man, whether black or white, serves another voluntarily, and would not consent to leave that service, he is an invasion of the right of personal liberty. It must, however, be a bona fide consent, and not merely a consent to do one thing lest he should be obliged to do something worse. A man may choose that I should blindfold him, and take care of him as though he were a blind man. This would be a very unwise agreement for both of us, but this would be an invasion of his rights. But because this is an invasion of his rights, it by no means proves that I have the right to urge men by a violent motive, resulting from my command, to become blindfolded.

"I wish that all those who are unreclaimably attached to the use of tobacco, would endeavor to abstain during the time of service in the sanctuary. It would save the church some disciplinary labor, and give an impetus to the temperance reformation which it has never yet felt.

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"I wish every body would live soberly, honestly and consistently, and not profess one thing, and practice another. What a reformation we should have!

CHARITY.—"I fear," said a country pastor to his flock, "when I told you in my last sermon that philanthropy was the love of our species, you must have understood me to say species, which may account for the smallness of your contributions! You will prove, I hope, in your contribution to-day that you are no longer laboring under the same mistake."

OLD TWO PER CENT.—A correspondent tells a laughable story of a miser, who, being at the point of death, resolved to give all his money to a nephew at whose hands he had experienced some little kindness. "Sam," said he—for that was the nephew's name—"Sam, I am about to leave the world, and to give you all my money. You will then have \$50,000—only think! Yes, I feel weaker and weaker; I think I shall die in two or three hours. Oh yes, Sam, I'm going to give me two per cent, and you may take the money now!"

GOOD REPLY.—A priest at Rome once asked Henry Wotton, "Where was your religion before it was found before Luther?" The protestant replied, "Where yours is not to be found, in the word of God!"

thy will be done.' If all the now in the world, should now narrow way, and thus obey God, would soon come, and his will would be on earth as it is heaven. There is one traveling in the broad way, which is now so full of sin and become a holy and happy world. Then all men would not only love their Father, but they would love as all the happy beings in heaven who not like to live in such a world. But we do not now. That leads off to the left, is full of men and I am sorry to say, there are no children among them. And now, I think such persons can be happy, and yet, every little while some think, what a holy Being he is, he is with them for their sins unless they think what a powerful Being easily he might take away their health, or their lives, and afraid he will do it, to punish them him. How can such people be the boy happy who knows he has done disobeyed his kind father, and so walking in that wicked way other, and try to do good to one to make each other happy. —not be happy, any more than a girl could be happy, while every selfishness did not companions enjoyed themselves old only do as she wished.

It God says about those who walk the wicked are like the troubled not rest, whose waters east up there is no peace to the wicked," am still your friend,

H.

ON INSURANCE COMP.—North side State House Square, in Ex-This Company was incorporated by the section with a capital of One Hundred and Five Dollars, for the purpose of effect

# THE CHRISTIAN SECRETARY.

**Christian Secretary.**

HARTFORD, APRIL 25, 1845.

## Response of the Churches.

While our Southern brethren have been busily engaged ever since the late decision of the aging Board at Boston in getting up a Southern Convention for the purpose of forming a separate Missionary Society, the churches at the North have remained quiet, preferring to wait a reasonable length of time before taking any decisive action on the present condition of affairs in our missionary operations.—In pursuing this course, they have had time to deliberate, to pray, and to decide calmly in the fear of God upon their future course of action. When they have once decided upon the proper course to be pursued, there will be no vacillating, or turning either to the right hand or the left, onward! onward! will be the watchword, until the whole earth shall be filled with the knowledge of God.

Previous to the present time, we do not recollect of having noticed any action on this subject either churchwise or by any associated body of Baptists at the North. No effort has been made to call out an expression of opinion in this way. The churches are capable of deciding upon the merits of the case themselves, without the aid of "Circulars," "Extra" papers, or thrilling appeals, as has been the case at the South. From the moment that we first read the decision to which the Board had arrived, we had never had the slightest shadow of doubt that they would be unanimously sustained by the Northern churches. They will be sustained too by increased efforts on the part of those churches.

The following preamble and resolutions were unanimously adopted by the Board of the New London County and Vicinity Missionary Society, held at New London, April 16, 1845. This society embraces if we recollect right, two large Associations, viz: the New London; and Stonington Union. They are the first to speak:

**Whereas,** The Alabama State Convention recently demanded of the acting Board of our missionary organization as the only condition upon which they would continue their co-operation, a direct and explicit answer to a hypothetical question, viz: whether they would appoint a slaveholder as a missionary,—**and Whereas,** the Board, though reluctantly, after mature and prayerful deliberation, replied that they could not appoint any one as a missionary who should insist on retaining his slaves as his property; and **Whereas** the Board of the Virginia Baptist Foreign Missionary Society have proposed a Southern Convention to consider the expediency of forming a missionary Society for that section of our country, to which the brethren of Georgia have responded; therefore,

**Resolved,** By the Board of the New London County Missionary Society, that while we refrain from arguing the question on the strictest abstract constitutional grounds, we do most heartily approve the decision of the Board, though we regret the occasion that demanded it. Nor do we think this decision contrary to the resolution of the Triennial Convention.

**Resolved further,** That we will increase our prayerfulness, our efforts, and our contributions for the missionary cause; thus substantially showing, both how sincerely we sympathize with the Board in their peculiar trying situation, and how deeply we feel for the perishing heathen.

**Resolved,** That the editor of the Christian Secretary be respectfully requested to publish these resolutions, and furnish the Board with a copy.

By order of the Board, M. G. CLARK, Sec.

We wish to direct the attention of our brethren particularly to the second resolution. Increased effort will be absolutely necessary in order to sustain our missionary operations. The South may do something, but their efforts will hereafter be directed in such channels as they may select. They may take the Indian missions under their patronage, or they may establish new missions; but one thing, we think, is certain—they will no longer co-operate with our present organization. This will leave the Board hereafter, minus eight or ten thousand dollars, (for this is all that is raised in the South for Foreign missions, notwithstanding all their outcry about their funds,) which it will be necessary to raise in some other quarter. Which of these will divided equally among the churches, can easily be raised without being felt—especially if they will adopt the resolution of the New London County Missionary Society as their own.

## The American Tract Society.

The Rev. Dr. Humphrey, President of Amherst College, has addressed a plain, sensible letter to the Hon. Theodore Frelinghuysen, touching the affairs of the Tract Society. The Dr. does not undertake to meet the charges which have been brought against the society, but speaks in general terms of its vast importance to the religious interests of the country and the world. The following paragraphs, which we extract from this letter, contain more truth and common sense than all that the enemies of the Society have said against it, since the controversy began.

"I have sometimes been ready to ask those who can find no room in their benevolent regards for more than one or two of the great Christian associations of the day, to look up and tell me which and how many stars they would have stricken out of the brightest constellation in the heavens; or to look at God's bow in the cloud, after a summer shower, and tell me which of the colors is most beautiful, or which of all the seven could be spared and leave a perfect rainbow? Can you inform me, I have been ready to ask, which of the four rivers that went out of Eden from a common source, was the deepest, broadest, or most fructuating; or which of them could have been dried up without famishing some of the nations? I have thought of the tree of life too, in the midst of the paradise of God, "bearing twelve manner of fruits and yielding her fruit every month, and scattering her leaves for the healing of the nations," and have been ready to ask, whether it is likely that even those who "walk the golden streets" and pluck these fruits, can tell which of them is the sweetest?"

Very cordially and affectionately yours,  
A. MACLAY.

Religious Movement in Germany.

The following is a translation of part of the letter from the formerly Roman Catholic priest Czarski, dated

SCHNEIDERHOF, Feb. 13th.

When we left the Roman house of worship, the excitement among the Catholics around us was great at first, but now the hatred is abating, and the anger of the priests seems to be changed into anxiety and desperation. The people, more and more, apprehend the truth, and find that they are, in many respects, deceived by the priests, and, when the people shall have fully regained their senses, it will be time for the Roman vessels to prepare for emigrating to Italy, their native country. We had to endure severe persecutions at first. The members of our community had their windows beaten in, &c. But now the features are changing. People have become sensible; they reflect upon themselves, and, every day, our community

receives new members who join us from conviction, and many of whom were our adversaries. We have overcome our enemies by patience, complaisance and love. I have constantly admonished my hearers to patience, and recalled to them the words of Christ, "Be good to those that hate you," and thus we have triumphed. None of the priests have, as yet, been moved; although many are in favor of us, yet they cannot arrive at a resolution. The comfort of benefice is a great obstacle. We have already a capital of 2000 dollars, and are in hopes to obtain more from our Christian brethren. In this way, we intend to establish a church, school, &c. We could employ three clergymen here, and give each a salary of 300 dollars. The Catholic priests tell so many falsehoods about my person, that I can only exclaim, "Father forgive them, for they do not know what they do."

## Revivals.

We learn from the Baptist Advocate that one hundred and fifty persons have been baptized in Troy, N.Y., the fruits of the recent revival in that place.

The Watchman of the Valley, Cincinnati, contains notices of revivals at Indianapolis, Ind., where there is general work of grace throughout the city—at Crawfordsville, where twenty have been added to the New School Presbyterian church; thirty-two to the Tabernacle church, and nine, teen to the Sixth Presbyterian church—at Madison, where twelve had been received into the church, and a general quickening of the Christian graces of the churches was manifested.

The same paper contains a letter from a correspondent in Marietta, Ohio, giving an account of revivals in nine different towns in that region, embracing a territory thirty-six miles in length, and ten or twelve in breadth, in which there has been wonderful displays of God's grace in the salvation of sinners.

CALIS, ME.—Rev. J. Eaton writes, in Zion's Herald; The reformation gradually goes on amongst us, and the Congregationalists and Baptists. A good interest is felt through the town.

CATHOLIC SCHOOLS.—A circumstance has recently transpired which shows the danger of patronizing Catholic schools—a practice of no uncommon occurrence in some of the Western states. A very respectable lady died near Madison, Wisconsin, who was a native of Kentucky, and had been brought up a protestant. For several years previous to her death, she had no intercourse with Catholics whatever; but on her death-bed she sent a hundred miles for a Catholic bishop for the purpose of being received into the communion of the Catholic church. The bishop came, and the desired rites and ceremonies were performed agreeably to the lady's wishes. The reason of this singular proceeding is accounted for in the fact that she attended a Catholic school when a child, and doubtless received impressions there which were never obliterated.

AWFUL CONFLAGRATION.—Nearly half of the town of London, in Canada West, was consumed on Sunday the 13th inst. A fire broke out in the "Robinson Hall" Hotel, about noon, while most of the inhabitants were attending Divine Service, and before it could be subdued reduced to ashes four squares and portions of three others, covering an area of about thirty acres of ground.—Journal of Commerce.

MARRIAGE VOW.—The matrimonial ceremony, like many others, has undergone some variations in the progress of time. Upwards of three centuries ago, the husband on taking his wife, as now, by the right hand, thus addressed her:—"I. N. undersyng thee, N. for my wedded wife, tyd deh us depare (now 'do par'), as we have erroneous rendered it, the ancient meaning of 'depare' even is Wickliff's time, being 'separate') as holy church ordene, and thereto I ply thysse my trothwe." The wife replies in the same form, with an additional clause, "to be buxom to thes tyl deh us depare." So it appears in the first edition of the "Missals for the use of the famous and celebrated Church of Hereford, 1592" fol. In what is called the Salisbury Missal, the lady pronounced a more general obedience, "to be honore and buxom in heede and at the herte." Edit. Wryland, 1554, 4to.—Dibbin's Biblical graphical Decameron.

AS soon as the news of the disastrous fire, the people of that place and forwarded at once, for the benefit of the hundred barrels of flour, and a quantity of bread.

SHOOTING A SLAVE.—We learn, from Charles County, Maryland, a gentleman of this city, that a young man, a nephew of General Mathews, and lieved, holds an office at Washington upon his father's farm, by

order of the Grand Jury of the Circuit Court of indictment against William Burner or Swallow, on account of the damage done to his boat on the evening of the 7th inst.

THE PEACHTHORN.—We understand believed to have been destroyed to this County and Middlesex. The colored population at very small prices, orchard, the crop of which has been sold, we learn, to the other districts we learn that the injury not considered so great. It is possible damage is exaggerated. The peach is so abundant that the cutting off profitable to the sellers. For a small amount—more than \$1000.—Philadelphia Gazette.

JOSEPH REED, one of the ferrymen at Madison, was rowing in his yawl and struck the rock. As soon as he alighted, he used all his efforts to save the lives of floating about on boards and fragments of them he was offered a reward, but he refused, and said: "I did not exert myself to save money." Joseph Reed, humble the Grace Darling school of Philadelphia Enquirer.

DEATH OF JUDGE LEONARD.—He died, for several years Judge of the circuit court, and a member for that parish of the assembly, died in this city, at half past eleven last. The deceased was well known three weeks since, and after lingered as above stated, a victim to that wicked custom, the sacrifices to be made to him to the smoking mess, and satiate his appetite.

FIRE ON LONG ISLAND.—The fire is said to have been first communicated, on Monday morning last, by sparks emitted from the locomotive attached to the Boston train of cars, to the pine woods of the Medford station. It extended a distance of several miles to the neighborhood of the Fire Place Mills, consuming in its progress trees, hedge, trees, and in fact every combustible material, leaving nothing but ashes on the surface. Two farm houses were also burnt, together with several barns well filled with grain. The loss is estimated to exceed \$100,000.—Journal of Commerce.

A PATTERN ESTABLISHMENT.—The Detroit Herald in noticing the destruction of the furnace of that place by fire, says that fifty men were shown out of employment, but they were all temperate and had comfortable homes, they will not suffer." What lesson is here? How expressive is the compliment! "They were all temperate," and of course had "comfortable homes." How differently will multitudes of our fellow mechanics estimate, could it be said of them "they were all temperate." And we look forward, with confidence, to the day when this may be said of every American mechanic in the land.—Buffalo Courier.

There are twelve new churches about to be built in Cibola.

NEW SUCCESS OR MISSIONS.—In the province of Madura, India, paper, have very recently placed care of one of the English mission which about 1000 natives have been

1900 are now receiving instruction.

CHEROKEE GOLD.—It is stated that there were coined during the year 1844, at the Branch Mint of the United States, at Dahlonega, Georgia, \$9,054 Half Eagles and 17,324 Quarter Eagles, equivalent to \$486,600 00. The most of this gold was dug, we doubt not, from mines located in the country from which the Cherokee were forced

to remove, and for which they had never been paid. Would it not be a good idea to devote some of this gold to alleviate the wants of the Cherokee, and thus, in some degree, remove the blotches of wrong, oppression and misery, that have besmeared the reputation of Georgia, in her attempt to pocket this same gold?—Cherokee Advocate.

AMERICAN INSTITUTE.—The

AMERICAN INSTITUTE.—The Institute have published their Annual statement of receipts and expenditures particulars show a balance in hand of

Sales of tickets at the 17th annual Nibbles Garden. Castle show at Vauxhall Garden, Lumber sold at the close of the fair. Rents of confectionery and perfume contributed by members. Donation to library, J. F. Sheafe. Amount on hand at the date of the April 4, 1844.

Total \$12,000 EXPENSES. Amount from the Comptroller of New York, under act of May 5, 1844.

Total \$12,000 EXPENSES. Balance of claims 16th fair, 1843, Seventeenth fair, 1844, Repository and library.

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POPULATION OF THE WORLD.—According to the latest statistics, the population of the world is 812,000,000. Whites, Copper Colored, Mulattoes, Blacks, Hassel deemed the world's population 800,000, possessing the following religious Christians, Jews, Mahometans, Brahmins, Buddhists, All others.

THE CHRISTIAN WORLD.—A great number of the Trials of the Heart. In two parts. Harper's: 1845.

A neat little volume of 182 pages, designed for the instruction and benefit of the young. The lessons taught here, are well calculated to leave a salutary impression on the mind of the young reader, and may be read with profit by those of riper age. For sale by Belknap & Hemsley.

Selected Summary.

PHILADELPHIA AND PITTSBURG.—have heard of several instances suffered by the recent fire, which reduced to a minimum the property of the citizens of Pittsburg.

In one case we are told that a man had been to this city to purchase a home, that his property had been destroyed, and that, as a consequence, he immediately returned to Pittsburg.

The other was evidently touched by the loss, he stepped promptly as it could be done, and a customer of Pittsburg a bill and amount—more than \$1000.—Philadelphia Journal.

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From the N. O. Picayune From Mexico

By the way of Havanna we have seen the damage which we have given our boats out bravely in his defense of the country, although he had his trial. The Chambers have decided to put Santa Anna upon grounds which have been so

ums, that it would not be worth while again. Santa Anna appears to be saving the portion of his own wife, for any other operations view.

The chances appear daily more favorable for the late Dictator, Santa Anna.

The resignation of Gen. Cortez Department of Guanajuato has been

Gen. Bravo has been nominated of the Council of Government, vice pleasure.

The schr. Water Witch is in the later date.

Items from the N. Y. New Success or Mission.—In the province of Madura, India, paper, have very recently placed care of one of the English mission which about 1000 natives have been

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HELP FOR HEATHER LANDS.—London Missionary Society, which 600 annually, acknowledges the receipt \$75,801 from contributors of its

1900 are now receiving instruction.

AMERICAN INSTITUTE.—The Comptroller of New York, under act of May 5, 1844, has accepted the call of the 2d Baptist church in New London, and expects to commence his labors there on the 1st of May.

The Rev. Nicholas Branch, of Killings, has removed to Thompson, where he expects to reside for the present.

The churches in this vicinity have long been in a cold

## THE CHRISTIAN SECRETARY.

A duel was fought at Montreal on the 26th June, D. Daly, Provincial Secretary, a member of the Provincial Parliament from one of the parties had called the other a liar; a passed, and they met the next morning before the Lachine road, where they exchanged shots without hitting each other, and then both The Montreal Register in noticing the affair.

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**CAN AND FOREIGN BIBLE SOCIETY.**

The proceedings of the New York legation, that "the Bill to incorporate the American Bible Society, after some debate, was lost, for third vote—Ayes 75, Noses 34."

**TRIAL.**—The late trial of the Rev. J. H. in the Municipal Court, Boston, is for sale.

**TRIALS OF THE HEART.**—A tale for the Young. Harpers: 1845. volume of 182 pages, designed for the benefit of the young. The lessons taught calculated to leave a salutary impression on young reader, and may be read with profit age. For sale by Belknap & Hemsley.

### EFFECTED SUMMARY.

**LAGRATION.**—Nearly half of the town of Jada West, was consumed on Sunday the 26th, by the "Robinson Hall" Hotel, the most of the inhabitants were attending, and before it could be subdued reduced to ashes and portions of three others, covering in thirty acres of ground.—*Journal of Commerce*.

**LOW.**—The matrimonial ceremony, like matrilineal some variations in the progress of three centuries ago, the husband on us now, by the right hand, thus addressed his wife: "N. for me wedded wife, worse, for woman, yn scheltes and yn helpe, arte (now do part,) as we have erroneous.

The ancient meaning of "departe" even in being "separate,") as "thy church hath ordeyned thyne my trouwe." The wife form, with an additional clause, "to be thy deare and to departe." So appears in the "Missals" for the use of the famous arch of Hereford, 1599 fol. In what is called Missal, the lady pronounced a more general "to honor and bosome in bedde and at the Wryland, 1554, 4to.—*Dibbin's Bibliographer*.

In the British navy has invented a cloak, able of being filled with air and used as a garment was lately made with one of these England, in which the party paddled off in the ship, holding an umbrella over his head, and put his boat on his back and walked.

Hitchcock was inaugurated President of on Tuesday last, and made a popular Humphrey gave a history of the College on. Seth Williston has secured his donation of the endowment of the Professorship of Rhet-

**ULATION OF CINCINNATI.**—A special census shows the whole number in the city to be 12, who belong to Temperance Societies, 509,000; and 369 have been Slaves, for whose care was paid (chiefly by themselves) the sum they hold property in the city to the amount They have five Churches, three Literary free Schools.

**PITTSBURG.**—The Treasurer of the Pitts- and, announces under date of Friday, the 28. Among the contributors were Chester Hotel, N. Y. \$100; Coleman & Stetson, \$100; Curtis & Hand of Philadelphia, \$100; of Steuben, have contributed \$500; on, Pa. \$201, and \$215 33 from persons public service at the U. S. Arsenal. of York, Pa., has voted \$500, and a of the place added \$500 more. has forwarded \$30,000 of the State's do-

**SWAMP.**—A friend informs us, says at the recent fire in the swamp has driven places a large number of runaway slaves, many cases, been secreted for years. An old being burnt out of her capacious home, claimed her master; and, in addition to property, she brought with her eleven children, serving as an indemnity or remunerating absence. Any quantity of bears, foxes, already roasting, is to be found; and all can has to do is to tie to the smoking meats, appetite.

**TO ISLAND.**—The fire is said to have been stoned, on Monday morning last, by sparks locomotive attached to the Boston train pine woods west of the Medford station—distance of several miles to the neighboring Mere Mills, consuming in its progress forests, and in fact every combustible material, leaves, ashes on the surface. Two fatigued horses, together with several barns well stored the loss is estimated to exceed \$100,000.—

**STABILIMENT.**—The Detroit Herald in notice of the furnace of that place by fire, were thrown out of employment, but as temperate and had comfortable homes, they were.

What a lesson is here! How expressive are! "They were all temperate," and of infatuated homes." How differently would our fellow mechanics be situated, could it be we were all temperate." And we look forward, to the day when this may be said confidence, in the land.—*Buffalo Courier*.

new churches about to be built in Cal- presbyterian, 3 Methodist, 2 Catholic, 2 Bap-

**OLATION, FASTING AND PRAYER.**—The Com- by the suggestion of the Rev. Dr. S. Holmes, Rev. H. D. Sellers, and in- germen of different denominations, resolu- it, to be observed by our citizens as a day of fasting and prayer.—*Pittsburg Chronicle*.

—It is stated that there were en- 1844, at the Branch Mint of the United States, Georgia, 89,054 Half Dollars and Eagles, equivalent to \$488,600 00. The was dug, we doubt not, from mines locality from which the Cherokees were forced for which they had never been paid. Would

The AMERICAN SEAMEN'S FRIEND SOCIETY, at a late meet- ing, resolved to increase the number of chaplains to the gospel to seamen both at home and abroad; and with as little delay as possible to station a chaplain in each of the five open ports of China.

—Cheerokees Adreacs.

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# THE CHRISTIAN SECRETARY.

## Poetry.

### THE PAST.

BY JULIAN CRAMER.

My thoughts are of the Past. I live again  
Through all the scenes of Youth's impassioned hours:  
I only know how happy I have been,  
And breathe an air that comes o'er fields of flowers.  
The Present doth not once intrude, to blast  
My joyous revels with its baleful breath,  
And o'er the Future some kind Power bath cast.  
A veil like that which shrouds the realms of Death.  
The friends I loved are round me, and I hear  
Familiar voices sounding in my ear;  
Again we roamed through forest, field, and glen,  
And talk of themes that filled our musings long.  
The kiss of love is on my cheek—I feel  
Through all my veins its burning influence steal,  
I dream again the same half-waking dreams  
That solaced then the weary hours of night,  
And every pulse with some fond memory teems  
Of heaven-born hope, that could bear the light.  
The Past! In its immeasurable sea  
The wrecks of all my agonies are strewn;  
And close beside me, plainly, now I see  
The fiend that laughs at all my hopes o'erthrown!

There is a time of freshness, when the heart  
Breaks from the bondage of its youthful fear,  
And, trampling on its fetters, takes a part  
In those wild wars that claim its service here;  
It seeks a doom no prescience can foretell.  
There is an hour, when passions strong and deep  
Wake from the slumber of their dreamless sleep,  
And rushing wildly from their dark domains,  
Bid Farewell, and know her not again.  
That time—that fatal hour—with the hand passed,  
And years have swept me with their withering blast,  
Yes, I have known the pangs that rend the heart,  
When the short summer of joys goes over—  
When one by one it feels its hopes depart,  
And drives a weep upon a barren shore.  
I am not what I was! Care doth destroy  
The gladmost aspect of the gallant boy.  
Passion doth trace upon his fearless brow  
Deep furrows, and his head is taught to bow  
Beneath accumulating weight, that press  
The life-blood from his soul. The sweet cares  
Is mine no longer as in other days:  
No fairy arms are twined for me; no gaze  
Of guileless love rests on me, unsunned,  
By those hot passions that on bliss intrude;  
No more for me doth Beauty rear her crest,  
Or fond Affection nests in my breast.  
Misfortune made me from my very birth  
The helpless target for her poisoned spears:  
I never have known an hour of mirth  
That was not followed by an hour of tears.  
I am not what I seem? There is a light  
Within my eye which never was so gay;  
And yet my soul, in moonless, starless night,  
Is wasting like a wave-washed rock away!

Oh happy hour! When from each traitorous woe  
My soul, exulting, shall escape its chains,  
And fly to regions where it never shall know  
Its earthly passions or its earthly pains.  
In that bright world my soul shall reap that bliss  
It ever sought, but never found in this.

## Miscellaneous.

For the Christian Secretary.

"Full of names of Blasphemy."

In reply to the anxious forebodings of those who cannot repress their alarm at the rapid increase of popery among us, it is often urged that such is the march of knowledge in this advanced age of the world, and such more especially is the degree of light scattered throughout our beloved country, that even if the mother of abominations does take up her abode among us, she must to great extent leave her hopeful progeny behind, and become here a decent sort of woman, despite her rather unpromising former character.

Well, I thought I should like to know how this was, so I happened to see a Romish book, entitled "Key to Heaven," published in New York, in 1843, and as this is used by the popish servants in our puritanical New England families, it struck me here would be a fair specimen of the improved devotions of the scarlet lady. So having cast my eye on these pure pages, I concluded to transcribe a few edifying extracts as follows:—The first is taken from the 14th page, and addressed to Mary.

"HAIL! Holy Queen, mother of mercy, our Life, and our Hope, to thee do we cry poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears, turn then, most gracious advocate, thy eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O most clement, most pious and most sweet Virgin Mary.

V. Pray for us, O holy mother of God."

Here is a woman of a sinful race, and ransomed by sovereign grace alone, prayed to, as our "most gracious ADVOCATE," and called "our LIFE and our HOPE!"

Again, from the 30th page.

"The Litany of our B. Lady of Loretto, so called from its being usually sung in the churches of Loretto on all Saturdays, and festivals of the blessed Virgin Mary.

### ANTHEM.

We fly to thy patronage, O sacred mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin.

Mother of divine grace, Gate of heaven,  
Mother of our Creator, Morning star,  
Mirror of justice, Refuge of sinners,  
Seat of Wisdom, Queen of angels,  
Cause of our joy, Queen of all saints,  
Ark of the Covenant, &c. &c. &c.

The blasphemy of the above catalogue, is too inconceivably black for further comment, but merely to say, I have given but a small part of the titles.

Here is from the 33d page.

"To the B. Virgin Mary.

O glorious Virgin Mary, I commit my soul and body to thy blessed trust this night and forever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress and misery; my life, and the end thereof; that through thy most holy intercession, all my works may be directed according to the will of thy blessed son. Amen."

"The thirty days prayer to the B. Virgin Mary, in honor of the Sacred Passion of our Lord Jesus Christ. By the devout recital of which, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year. EVER glorious and blessed Mary, Queen of Vir-

gins, Mother of Mercy, hope and comfort of devoted and desolate souls, &c. &c. I intended to transcribe this entire prayer, but find it altogether too long, and accordingly pass on to some shorter. Here is from page 332.

### The Prayer.

O most prudent Virgin, who entering into the heavenly palace didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us in the hour of our death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

### The Meditation.

LET US contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the Saints, crowned by her son with the brightest diadem of glory.

### The Prayer.

O ELOQUENT Queen of all the heavenly citizens, we beseech thee, accept this rosary which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, Holy Queen, &c. With the verse and prayer as before."

Now is any language of comment necessary on the above? No, not a word. It will be observed that I have taken from this precious book but one of its abominations, viz: worship of the Virgin Mary, and I have transcribed but a very small portion of that.

From the Christian Citizen.

### The Life of a Thought.

God has provided for the preservation and perpetuation of matter, by a law that upholds the material universe. Through all the combinations which it has passed from creation down, not an atom has been wasted, annihilated or lost. As no pebble falls upon the earth without transmitting a sensation through the whole globe, so no thought, no new sentiment of the heart, even of the child, can be breathed upon the spirit-atmosphere of the universe, without vibrating through all the moral world forever, and living through endless ages with new faculties of immortality.

Put once in circulation, it goes on generating thoughts and actions among all the generations of time and the existence and existents of eternity. The atom of matter can neither diminish nor increase. Through its endless circulation, it remains the same; it may combine with other atoms almost to infinity, but it cannot create one.

But the cumulative capacity of a single thought, in its self-generating attributes, can fill a world with thinking and doing, with knowledge and happiness, or ignorance and misery. And what creative creations emanate hourly from the human mind! Twice to the heart's once, it breathes some new element into that moral atmosphere in which all the moral beings of the universe must live and breathe forever. How mysterious are the birth and life of a thought! The sight of a human voice, a bird-note from the woods, the hum of an insect, the wild flower by the way-side, the streamlet whispering to the daisies in the meadow, the falling leaf,—the most trivial incident to the senses may stir a thought into being and action, which shall expand into long trains of reflection, and thence into life and character, that shall be indurated for immortality.

A single thought of the imprisoned Paul, as he lifted up his shackled hands to God in prayer and praise at the midnight hour; an emotion of his heart, as he lay upon the dungeon door with his feet fast in the stocks, was afterwards breathed into his epistles, and has already lived and begotten life in the minds of millions. Its thought-begetting immortality will be felt all along down the lines of time. It will run on begetting thought through all the cycles of eternity. It will mingle with the alleluias of the redeemed in heaven. It will be present in the minds of unborn angels as they reach upward, in the track of senior seraphs, toward Infinite Perfection.

The unuttered thought of one female, six thousand years ago, as she discussed a question of pleasure and duty between conscience and desire, in the garden of Eden, will be felt in all worlds.

It will run on vibrating through all the regions of the moral universe. It will affect the destiny of worlds of moral beings. It will beget thoughts of unutterable bliss in heaven, sentiments of unutterable woe in the world of darkness. Its consequences will fill the universe. The Patriarch from the black crested billon of the deluge save, through the window of the ark, the ruin of which that thought, that uncheck'd inception of desire, was fraught to the human race. The Son of God saw from his Father's throne, and from "the accursed tree" on Calvary, the ruinous issues of that woman's dalliance with a rebellious wish. When conceived in the mind of Eve, it affected the character of every thought, and word, and action, which has been conceived, and said, and done from that time to this. It will affect the character of every thought, word and action of all the inhabitants of this earth, through all the remaining ages of time and the coming ages of eternity. Thoughts! it is a fearful thing to think.

### Preparation for Another World.

"Were any other event," says Rev. Robert Hall, "ascertained by evidence which made but distant approach to that which attests the certainty of a life to come; had we equal assurance that, after a very limited, though uncertain period, we should be called to emigrate into a distant land, whence we were never to return, the intelligence would fill every breast with solicitude; it would become the theme of every tongue, and we should avail ourselves with the utmost eagerness of all the means of information respecting the prospects which awaited us in the unknown country.

Much of our attention would be occupied in preparing for our departure; we should cease to consider the place we now inhabit as our home, and nothing would be considered by us as of moment, but as it bore upon our future destination.

"How strange it is, then, that with the certainty we all possess, of shortly entering into another world, we avert our eyes as much as possible from the prospect, that we seldom permit it to penetrate us, and that the moment after the re-

collection recurs, we hasten to dismiss it as an unwelcome intrusion. Is it not surprising that the volume we profess to recognize as the record of immortality, and the sole depository of whatever information it is possible to obtain respecting the portion which awaits us, should be consigned to neglect, and rarely, if ever, consulted with the serious intention of ascertaining our future condition?" K. W.

### Experience Missing.

A gentleman, who was a member of a church in one of our Atlantic cities, removed to a new settlement in the interior, where he had few religious privileges, and where he was not so careful as he should have been to maintain a religious life. An itinerant minister, travelling in that region, called one evening at his house and sought a lodging for the night. He was cordially welcomed, especially when it was ascertained that he came from "down country," and could tell the family much respecting their former acquaintances. After answering many inquiries of a secular character, the minister made known the object of his mission, and entered upon personal conversation with the members of the household touching their spiritual condition and prospects. Having learned that the master of the house was a professor of religion, and a member of a church in —, it was proposed that he should relate his experience. To this the gentleman assented, and, rising from the chair, he went to a corner of the unceiled apartment, and commenced searching in a mortice of one of the upper timbers.—Not finding what he wanted, he turned toward the fire-place, and said, "Wife, do you know what has become of my experience? I put it in here when the house was built, but it is missing." "I suppose, then," replied the honest wife, "that I have burned it. I was cleaning the house last spring, and found there some bits of paper of which the mice had made a nest. They had nearly eaten it up, and I threw the whole into the fire." Consequently, the desired experience could not be given, for the mice had eaten it up.

### REFLECTIONS.—I.

It is better to have the record of one's experience in the mind, than upon paper. 2. If it must be committed to paper, then it should be deposited where the mice cannot reach it. 3. A man who is thus careless of his experience, surely does not value it much. 4. Wives should be very careful not to burn up their husbands' experiences, in whatever state they may find them. 5. Are there not many, in both town and country, whose experiences are destroyed, if not by mice, yet by some other vermin?—Watchman.

### Fiery Flying Serpent.

In the early part of 1833, a native chief of Limo Manis, in the vicinity of Padang, named Tam Basar, in company with another person, mentioned to Mrs. F. A. Vandenburg and myself that they had just before seen a serpent flying, and as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively that they had seen it fly, and offered to take us to it. We accordingly went and examined, and finding no appendage of the nature of wings, we again laughed at them as attempting to impose on our credulity. They still continued positive that they had seen it fly, and explained the mode of flying by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in the water. We, however, continued incredulous: and took no further notice of the circumstance.

In January, 1838, as I was walking with Mr. Rogers, in a forest near the river Pedang Besar, about a mile from the spot where the above was killed, when stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at a distance of forty or fifty fathoms. Its velocity was as rapid as a bird, its motion that of a serpent swimming thro' water. It had no appearance of wings. Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark colored back, light below, and was not characterized by any peculiarity, which would make it remarkable to a stranger.

This was I convinced of the existence of flying serpents, and on enquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent called it, "Ular apir," (the fiery serpent) from the burning pain and mortal effect of its bite, so that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice in hope of obtaining a specimen which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these points to whom I have mentioned it.

I learn from the natives, however, that this is not the only species that flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoanut trees, whose bite is instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air as the one I saw.—London Missionary Herald.

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Some men were once going across a prairie, which is a large, level tract of land, without any trees upon it, and covered with tall, coarse grass.

This was many miles broad, and night overtook the men while they were a great distance from any house, and they were afraid they should have to sleep out of doors; but in a short time they came up to an old hovel in which they thought they might lodge quite comfortably, and then take all they earned from them, except just enough for them to eat and to wear? "No," I think I hear you say, "I should never be willing to be a little slave, and not have a school to go to, and learn to read the Bible and other good books."

Well, it is just so with those people who are walking in the broad road. They never knew what it was to go in a better one. If they had ever traveled in the narrow way, they would never think the other was a good one, or be willing to go in it again.

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